

not in a faint whisper, as though some body might be hurt, but right lustily let the praises of God be sounded forth. In the prayer, the heart is to follow him who leads in devotion; and if that heart be full and should wish to give utterance in audible responses, who shall refuse the privilege? It may be different from the ordinary worship of earth, but it is very much like the worship of heaven.

We say to the occupants of the pew: If you want good preaching, do not leave all the preparation to be done by the preacher. If it be his duty to prepare to preach, it is equally your duty to prepare to hear. How much better a man can preach when he feels that he has the full sympathy of his audience; when prayer ascends from every heart and praise sounds forth from every voice! Then the striding can do the work of a giant, and God's Word has its desired effect.—*Canadian Baptist.*

For the Christian Messenger.

NOT VERY MANLY.

To the Editor of the "Messenger,"—Dear Sir,—

The following letter addressed to the editor of the *Antigonish Casket*, a Roman Catholic paper, has a history which the public have a right to know. Just a month ago to-day I wrote the letter and handed it to the editor, who expressed his approbation of it, and assured me that he would publish it in either his first or next issue. I waited, but seeing it was published in neither I called on him, and he assured me that a friend in the country, who assisted him in the editorial department, had my manuscript for the purpose of writing comments on it, and that both letter and comments would appear in the next issue. But instead of that, the manuscript was returned to me after a month's delay! The reader can draw his own inference, but this is mine:—The poor editor's ecclesiastical "friend in the country," after two weeks of "hard labour," could bring forth nothing in the shape of an answer to my letter, and therefore he forbade the publication of it. The letter above referred to is as follows:—

HEAR BOTH SIDES.

"In politics we must read the journals in favour of both parties to judge fairly of the true state of questions. In courts of law the same course is followed; should not a similar fairness be manifested in religious matters?"

ARCHBISHOP LYNCH.

To the Editor of the *Casket*:

SIR,—In your last issue you published Bishop Lynch's letter addressed to the Toronto Protestants, which I read some time since in the *Toronto Globe*. That letter, strange to say, advocates religious liberty, and maintains that we should read and hear both sides of the question. Now that is just precisely what we ask, and what has been denied us here in Antigonish only two weeks ago! I am glad the Toronto Bishop is so far a convert to our views, and that light is dawning upon the dignitaries of your church. It is to be hoped the Bishop of Antigonish, like the Bishop of Toronto, will both inculcate and act on this fundamental principle of Protestantism, and that both he and his priests, with their people, the next time Rev. Mr. Chiniquy lectures in this place, will come and hear both sides of the questions. But does Bishop Lynch himself practice what he preaches—does he "read and hear both sides?" The Toronto bishop however, as usual with "bishops," quietly assumes the whole question in dispute instead of arguing it, and perhaps he did this because he found the former was much easier done than the latter. He assumes (1) that we are ignorant of his religion; (2) that his "church was instituted by Christ"; and (3) that to question the doctrines of his church is to "impugn the truth of the words of Christ."—You too, sir, assume (1) that Rev. Mr. Chiniquy is a "misguided man"; (2) that he is not a man of unimpeachable moral character; and (3) that his lecture was "infamous," and contained "gross falsehoods." Now, sir, are you aware of the fact that all this is assumption, not argument? Besides, to call people vulgar "names" is only sheer billingsgate, which should be beneath you as a gentleman, and which can injure only those who are low enough to wallow in such "indulgences." We emphatically deny every one of those assumptions, and among us Protestants mere assumptions and assertions go for nothing—we must have proof. Excepting his assumptions, Bishop Lynch has advocated Protes-

tant principles, principles for which many of our forefathers lived and died, but which have been recently trampled under foot by the Roman Catholics of Antigonish; and therefore it was to them—not to us—you should have recommended "His Grace's letter."—To call our attention to a letter which advocates the very thing for which we are mobbed and stoned, is extremely absurd, and even laughable, unless you did it in order to encourage us. But "error, like the legs of the lame, is not equal." Should you ever write again for our benefit Mr. Editor, produce proof, please, for we pay no attention to anything else. "To the Law and to the Testimony; if they speak not according to this Word, it is because there is light in them," Isaiah viii. 20. "Prove all things," 1 Thess. v. 21. We Protestants take our stand upon that noble principle laid down by the Apostle Peter:—"If any man speak let him speak as the oracles of God," 1 Peter iv. 11. But, Mr. Editor, tell us how you can apply the phrase "peaceful community" to a place where people are not allowed to meet in their own church without being mobbed and stoned. Who is the "fire-brand," whether he who goes into his own house to speak his own sentiments or he who follows and stones him for doing so? Enlighten us on this point, Mr. Editor.

Yours truly,

A. C. GILLIES.

Antigonish, July 19, 1873.

[We comply with the respectful request sent us with the above for its publication, but we are not fully satisfied with the position taken by our Presbyterian friends in the matter of the Antigonish rioters. Why do not the injured parties prosecute those persons who made the attack upon them? and then, if any unfairness were shown by the justices of the peace, the injured parties might then well go to members of the government with their complaints. We have not heard that a single arrest has been made, or an attempt to call in the aid of the authorities in anything like a regular way.—Ed. C. M.]

For the Christian Messenger.

ORDINATION AT BILLOWN, CORNWALLIS.

BILLOWN, Aug. 20, 1873.

In compliance with the request of the 3rd Cornwallis Church, a large number of brethren met at 10 o'clock, a.m. to sit in Council upon the propriety of ordaining Brother RUFUS SANFORD, Foreign Missionary elect, to the work of the gospel ministry. The Council was organized by calling Rev. Charles Tupper, D. D., to the chair. Bro. J. E. Lockwood was chosen Clerk. Prayer was offered by Rev. S. B. Kempton, A. M.

The following brethren then reported themselves:—

3rd Cornwallis Church—Rev. J. F. Kempton, Deacons C. E. Parker, C. N. Rockwell, Wm. Roscoe, Brethren I. N. Foot, D. Minard, B. H. Hilsley, Elias Kilcup, John Turner, Jas. Bligh, John Lantz, Nathan Kileup, M. Kinsman, and Wm. Newcomb.

Lower Aylesford—Rev. Charles Tupper, D. D.

Berwick—Rev. E. O. Read, Deacons Thos. White, Wm. Webster, J. Rand, and William Craig.

3rd Horton Church—Rev. J. Parker.

1st Cornwallis Church—Rev. S. B. Kempton, Deacons Joshua Ellis, H. K. Eaton, Wm. Thomas, and Elisha Harris, Brethren J. E. Lockwood, G. Westhaver, H. Lyons, and J. P. Lyons.

Pereauz Church—Rev. D. Freeman,

Deacon E. C. West, Brethren Daniel Sanford, Gould Davison, D. H. Newcomb, Chas. Sanford, William Sanford, T. Sanford, and T. Wood.

The following brethren were invited to a seat with the Council:—Rev. J. L. Reid, J. Murray, J. W. Manning, P. R. Foster, W. F. Armstrong, George Churchill, Brethren C. Skinner, B. Pierce, J. D. Skinner, (Lic.) B. Steadman, G. O. Gates, (Lic.) J. Morse, Ed. Parker, I. Shaw.

After singing and reading the scriptures, prayer was offered by Rev. J. L. Reid.

Brother Sanford then being called upon, related his christian experience and call to the ministry, and also his views of scripture doctrine and church polity. Questions were asked freely by members of the Council, and most satisfactorily answered by the candidate.

Prayer was then offered by Rev. Jas. Parker, after which it was unanimously

Resolved, That whereas this Council is perfectly satisfied with Bro. Sanford's relation of christian experience, call to the ministry, views of scripture doctrine, church polity, etc., they do now accede to

the request of the 3rd Cornwallis Church, and proceed to arrange for the ordination of Brother Sanford.

The following programme was then agreed upon for the afternoon service:

To preach the sermon—Rev. Charles Tupper, D. D.

To ask the questions—Rev. Jas. Parker.

To offer the ordaining prayer—Rev. I. E. Bill, Senr.

To give the hand of fellowship—Rev. E. O. Read.

To give the charge to the candidate—Rev. S. B. Kempton, A. M.

After prayer by the Moderator, the Council adjourned to meet at 2 o'clock, p. m.

In the afternoon a very large congregation assembled. Quite a number of ministering brethren present who did not arrive in time for the morning meeting.

The opening services were conducted by Revs. Jos. Murray, A. M., and J. B. McQuillin. After which the programme agreed upon in the morning was carried out.

The Sermon was from Mark xvi. 15. The whole service was deeply solemn and interesting.

At 7½ in the evening the large new meeting house in Billtown was again crowded, full of deeply interested people, in order to witness the marriage of Brother Sanford and Miss Lamont, and also to attend a general Missionary Meeting.

Promptly at the hour the pastor of the church, the Rev. J. F. Kempton, appeared on the platform, followed by the Missionary elect, and his intended bride.

The marriage ceremony was then performed by the pastor; aided by Rev. J. W. Manning, A. M., from St. Stephen, N. B., after which hearty congratulations were offered to the newly married couple by Rev. J. F. Kempton in behalf of the church and their friends.

The exercise closed with a missionary meeting, an account of which may be given hereafter.

J. E. LOCKWOOD, Clerk.

The Christian Messenger.

Halifax, N. S., Aug. 27, 1873.

ADJOURNED ANNUAL MEETING OF THE N. S. BAPTIST HOME MISSIONARY UNION.

As the consolidation of the Baptist Home Missionary organizations of the Province has been a matter of deep interest to a large number of our readers, we have thought it would be more satisfactory to insert the official Minutes of the meeting held at Windsor on Thursday last, than to make any summary of our own, of what was done on the occasion:

WINDSOR, AUG. 21, 1873.

The "Nova Scotia Baptist Home Missionary Union" met this day pursuant to adjournment at 10½ A. M., in the Baptist Church. Rev. D. M. Welton, Vice President in the Chair.

Prayer was offered by Rev. D. McKeen.

Rev. J. H. Saunders was appointed Secretary, pro tem.

Voted, That Revs. A. Chipman, A. Cahoon, and Brother S. Selden, be a Committee of enrollment.

The Committee on enrollment reported:—

Voted, To adjourn to meet at 3 o'clock, P. M.

Prayer by Rev. A. Cahoon.

Met at 3 P. M., Rev. Dr. Cramp in the Chair.

Prayer by Rev. S. March.

Minutes of last session read and passed.

Rev. G. F. Miles, D. A. Steele, D. McKeen, A. Chipman and J. B. McQuillin presented themselves as a Committee from the Eastern Association, for the purpose of conferring with this body as to the terms of uniting with us.

Voted, That this Union receive the above named Committee.

A very friendly conversation was engaged in. The Committee asking for explanations on certain Articles of the Constitution of this body, and the modes of operating contemplated by the Executive Board, and the President and members of the Union giving the information asked for.

At the request of the Committee, it was agreed to adjourn to meet again at 7½ o'clock.

Prayer by Rev. D. A. Steele.

Evening Session.

Met at 7½. Prayer by Rev. H. Boal.

Minutes of last Session read and accepted. The Committee from the Eastern Association presented the following Report:

The Committee appointed by the Eastern Association to confer with the Nova Scotia Home Missionary Union beg leave to make the following suggestions:

1. That Article IV of Constitution read after the words "three delegates," together with the President of Acadia College, the Principal of Theological Institute, and the Principal of the Horton Academy, the same being members of Baptist Churches in good standing.

2. We consider it desirable that in the event of the appointment of an agent, the Foreign Missionary Board be consulted as to the propriety of uniting in the same person, the agency for the Foreign interest.

3. That we commend to the serious consideration of the Union the advisability of holding its annual meetings at such time and place as shall secure a fair and full representation from all the churches.

4. That after all liabilities of the Nova Scotia Home Missionary Board are discharged, the balance on hand be paid to the Treasurer of the Home Missionary Union, in accordance with the vote of said Home Missionary Society at its last annual meeting.

And the Committee now desire to recommend that the churches of the Eastern Association do consider themselves as connected with this Missionary Union.

(Signed)

GEO. F. MILES,
D. McKEEN,
D. A. STEELE,
J. B. McQUILLIN,
ALFRED CHIPMAN.

Voted, That this report be considered clause by clause.

The following brethren were invited to a seat with us:—Revs. W. B. Boggs, T. H. Porter, and Bro. B. H. Phillips of N. B., Rev. J. B. McDonald, of Sydney.

The 1st Clause of the report was considered and passed.

The 2nd and 3rd Clauses were referred to the Executive Board for their consideration.

The 4th and 5th Clauses were accepted unanimously.

Voted, That in order better to accommodate the next annual session of this body, the Moderator of the Eastern Association, be requested to use his influence to have the next session of that Association at Parrsboro, instead of Portauquoque.

The Minutes of this session were read.

Adjourned to meet with the Eastern Association on Friday before the 1st Saturday in July 1874 at 10 A. M.

Prayer by Rev. G. F. Miles.

J. H. SAUNDERS,
Secretary, pro tem.

Delegates present during the Session.

Temple Church, Yarmouth:—Rev. W. H. Porter, Deacon Samuel Brown, and Brother J. H. Haley.

Clements:—Rev. J. Williams.

Beaver River:—Rev. J. H. Saunders.

Wilmot:—Rev. A. Cahoon, Bro. Asaph Marshall.

Tusket:—Rev. P. R. Foster.

Lower Aylesford and South Wilmot:—Rev. H. Boal.

Lower Granville:—Rev. J. C. Blakeney.

Members in their own right:—Revs. S. J. Neiley, D. W. C. Dimock.

Windsor:—Rev. D. M. Welton.

Halifax, Granville Street:—Brethren S. Selden, and Alex. Robinson.

Newport:—Rev. Donald McDonald, Brethren S. B. Dimock, Joseph Walley, Eber Sweet.

Cornwallis 2nd:—Brother J. D. Skinner, Lic.

Bridgewater:—Rev. S. March.

Horton 1st:—Rev. J. M. Cramp, D. D.

Canning & Pereau:—Rev. D. Freeman.

DeBert:—Bro. William McCully, 4th.

THE BAPTIST CONVENTION.

This annual gathering of the Baptist denomination was this year surrounded with unusual interest, from the circumstance of a band of three missionaries being prepared to go forth from the midst of the Churches of these provinces, two of whom are to take their wives with them, and because two others—single young ladies—accepted by the Foreign Missionary Board and the two Central Boards of the Women's Missionary Aid Societies were expected to be appointed by the Convention, the whole making seven persons to go out to Siam, to learn the language of the Karens of that land, and labor among them in carrying to them the Gospel of Christ.

The time was fully occupied on Friday by the governing bodies of two departments under the control of the Convention in preparation of what should be submitted to the Convention.

The Board of Governors of Acadia College met at 10 o'clock in the morning, and were engaged in earnest deliberation of the grave matters pertaining to the College—its support of present operations; and the enlargement of its curriculum all through the morning and afternoon.

The Foreign Missionary Board met at 7 o'clock in the evening and continued in the consideration of the business required in preparing for sending out the seven missionaries. The Rev. C. H. Carpenter who had spent nine years in Burmah, and who returned a few months ago; being present, was pleased to give valuable information to the Board on many matters of the deepest interest and of first importance, respecting the best plans of proceeding—giving the results of the experience which had been gained by him and his coadjutors in the mission field.

The following are the notes of proceedings taken during the earlier sittings of the session.

WINDSOR, N. S.,

Saturday, Aug. 23, 1873.

The 28th Annual Session of the Baptist Convention of Nova Scotia, New Brunswick and P. E. Island, commenced at Windsor this day at 10 o'clock, A. M. In the absence of the President, the second Vice President, Wm. Faulkner, Esq., took the chair. The meeting was opened with prayer by Rev. Geo. F. Miles.

A list of the Delegates was made out by the Clerks, Professor D. F. Higgins and Rev. W. B. Boggs.

Committees of Arrangement and Nomination were appointed, and the brethren named forthwith retired to consider the matters submitted to them. In the mean time a season of devotion was enjoyed by the large assembly present in the spacious, well proportioned and well finished Church.

The latter committee subsequently reported, as follows:—

President.—Rev. I. E. Bill.
Vice Presidents.—George Davis, Esq., Rev. Thomas Todd, Hon. Judge McCully.
Secretary.—Professor D. F. Higgins, A. M.
Assistant Secretary.—Rev. W. B. Boggs, A. B.
Treasurer.—Mark Curry, Esq.

The Report was adopted, the President took the chair and read the rules of order.

Some time was expended in a discussion of the desirableness of modifications in the constitution of the Convention, which resulted in a proposal to again consider what alteration was needed in the Constitution.

The Committee of Arrangement reported in part. After prayer by Rev. T. H. Porter, the meeting adjourned.

In the Afternoon meeting, after prayer by Rev. D. W. C. Dimock, a committee of seven was appointed to take into consideration the necessity of any requisite changes to be made in the Constitution and report next year. The committee to consist of Rev. T. H. Porter, Hon. Judge McCully, Rev. D. W. C. Dimock, Rev. E. M. Saunders, Rev. Thos. Todd, Rev. W. H. Warren, and Rev. Dr. Cramp.

It was also resolved that the next Annual meeting be held with the church at Portland, St. John, N. B., and that Rev. Dr. Sawyer do preach the Convention Sermon.

The arrangements for preaching on Lord's Day were made as follows:—

Windsor Baptist Church.—Revs. S. March, J. W. Manning and E. B. Eddy, of Calis.

Windsor Methodist Church.—Revs. J. B. McQuillin and I. E. Bill.

Windsor Presbyterian Church.—Revs. W. H. Porter and J. E. Goucher.

Newport.—Rev. A. Cahoon.

Hantsport.—Revs. G. D. Cox and G. F. Miles.

Falmouth.—Revs. D. McKeen and J. H. Saunders.

Falmouth Village.—Revs. G. N. Ballentine and W. G. Parker.

Waterville.—Rev. J. M. Parker.

Five Mile Plain.—Revs. A. Cogswell and J. Williams.

Marlock.—Rev. J. B. McDonald.

Avondale.—Rev. T. Todd.

Ellershouse.—Rev. A. W. Barss.

Three Mile Plain.—Rev. W. J. Blakeney.

Halifax, North and Granville Street.—Rev. C. H. Carpenter from Burmah.

Truro.—Rev. T. H. Porter.

Canard.—Rev. D. A. Steele.

Further that the Convention Sermon be preached by Rev. Dr. Spurgeon on Monday morning.

That Monday evening be occupied by a Public Missionary Meeting. Addresses to be given by Rev. C. H. Carpenter, Rev. A. R. R. Crawley, the three missionaries elect, and others.

That on Tuesday morning the educational business be resumed, and a